

# Christian Advocate



NOVEMBER 12, 1959



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E. STANLEY JONES

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# These Times

"You know how to distinguish the look of the sky, but you cannot read the signs of the times!" (Matt. 16:3)

QUICK-WITTED, TRIGGER-TEMPERED Premier Khrushchev did not go to church when he was in the United States. Nor did he see a church school in action, a youth discussion group, a men's club, or a woman's society—though he could not miss the church-sponsored hospitals, homes and other institutions. Nonetheless, he had a demonstration of what prayer can do in balancing and straightening the attitudes of those who really believe in God. And who is there to say that prayers for peace did not influence the Eisenhower-Khrushchev conclusions at Camp David? We may be confident, too, that Russian believers, Orthodox and Evangelical as well as Moslem and Jewish, will pray as those conversations continue in Russia. Remember Tenneyson: "More things are wrought by prayer than this world dreams of. . . ."

FOR THE FIRST TIME in Methodist history, all ministers and lay people elected to General Conference from the Lourenco Marques Area, in eastern Africa, are Africans. Bishop Ralph Dodge is jubilant. He points out, too, that four of the five district superintendents in the Angola Conference are Africans, and it is two out of five in both the Rhodesia and Southeast Africa Conferences. Formerly all were missionaries, who are still needed, but in teaching and pioneering capacities. The bishop puts it this way: "When given responsibility, our African Methodists are assuming it and measuring up well to the requirements, but, as they themselves realize, they need more training." . . .

## the cover

For Evangelist E. Stanley Jones' views on prospects for Christianity in the Far East (Note the Christian victory sign he makes), see his article on page 5. He is the author of a new book, entitled *Conversion* (Abingdon Press). CHRISTIAN ADVOCATE Photo.

# COMMENT

## Time to Study Our Ministry?

MAYBE the time has come when The Methodist Church should make a thoroughgoing study of our concept of the ministry. The theological professors called for such a study at their first faculties convocation, held last summer.

About 150 professors and administrators spent a jam-packed week end taking a look at the history, function, and purpose of the ministry, and they related these considerations to how the seminaries might improve the training of ministers. In every discussion group, questions about our concept of the ministry came up.

A layman and a lawyer, addressing students of Garrett a few days ago, talked about the difficulties of the ministry in a day of many conflicting demands, but also the supreme importance of God's call—a call to change, a call to maintain a resolute spirit, a call to a faithful and joyous attitude. A full-scale theological study of our ministry is long overdue.

Methodism developed in America out of the need to have ordained men to administer the sacraments. The name, Methodist, when it represented only a movement within the Anglican Church, came from the fact that these Christians thought the minister's main business was to preach and to serve. So Methodism grew out of a revival of interest in preaching, and pastoral care, as well as the appreciation for the sacraments.

When Wesley took it upon himself to ordain, being finally convinced that he had full power to do so, he did not view those so ordained as any less ministers than himself.

Perhaps he would have been disappointed that his church-child at times got away from the use, with decency and order, of the worship forms he left them. But he would have been glad they have given zeal to their preaching. Then he might have been disappointed when ministers became so over-employed about some matters that they became unemployed in the matters that really count.

There may have been good reasons for less frequent use of the sacraments and streamlining the ritual in circuit-rider days. There is no reason to minimize their form or frequency today, a point to be considered in defining our concept of the ministry.

When the first ministers were ordained and the first discipline adopted at the Christmas Conference of 1784 (the 175th anniversary of which we are marking this year), Methodism was thus transformed from a sect to a church. It became a denomination of Christians, participating in the Church Universal, with the charge to continue the Christian community and its witness. Now Methodism shares with all other denominations the concern for recovery of the church's unity, and what kind of unity it might be. How we understand our ministry is one of the keys to any possible reunion.

One practical consideration has been our long-time shortage of ministers. While the number of conference members has remained fairly constant, the number of charges to be served has increased. A growing number of supply pastors has filled the gap. What is the future of the supply pastor, and what place will he have in Methodism's future ministry? Will he be a lay preacher, well trained and well dis-

ciplined as in British Methodism, or must he be ordained?

A review of the concept of the ministry would consider what rights the act of ordination confer on a man—or a woman. Here we get into the relationship of the call of the community to the call of God. Are these two indistinguishable acts, or are they separate? To which (or in what order) shall a person respond?

Protestant Christianity has looked at the vocation of the Christian as one. According to our understanding of the priesthood of all believers, there is no mediator save Christ. Every man is in that sense his own priest.

There is, nevertheless, a valid distinction to be made in function or calling. A minister is not merely a layman who has lost his amateur standing. Some are called to be ministers; they have the function of leadership and are set apart for special roles in the Christian community. The fact that this is a practical or functional matter does not necessarily indicate a lower view of the ministry. Within the framework of the priesthood of all believers, it is still possible to have a very high view of the ministry and an appreciation for its unique function—reserved for it and not given to the laity. Probably, it is not a single spiritual gift that equips a person for the ministry, but a general endowment and equality that reveal themselves when he responds to God's call.

The Church—the Christian community—can call a man to the ministry and it can set the standards for that ministry, and this need not run contrary to the call of God. The call of God is something left to the individual concerned, and it is something that takes place between himself and God.

Our concept of the ministry contains the key to our future relationship with other denominations. It is a vital matter in the part Methodism is to play in the whole ecumenical movement. So we would add our voice to the request that General Conference authorize a full-scale and official study of the ministry, by those competent to make such a study, so as to lead Methodism to a revitalized understanding of its place and function in the Church today.

THE EDITORS

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This world-traveling evangelist reports that  
the signs are more hopeful than ever before.

# Is the Far East Still Open to Evangelism?

By E. STANLEY JONES

SOMETIME AGO I wrote an article on the question, "Are Christian Missions Through?" There I said that three movements seem to leave little standing room for Christian missions. They are the social revolution, in which there is a rising tide of man throwing off old bondages, old superstitions and old imperialisms; the rise of nationalism, even among peoples who have had little or no national consciousness; and the revival of the old faiths linking themselves with the rise of nationalism and getting a shot in the arm from that association. Add to these three the rise of Communism, with its anti-Christianity and you have a very formidable direct and indirect pressure upon Christian missions that would seem to make their position precarious and their future uncertain.

This is still the situation on the surface, but down underneath something else is happening. While there is an outer revival of the old faiths, there is an inner slow, steady decay. It is a decay of the moral and spiritual sanctions upon which those faiths rest. They are being undermined by the adoption of scientific secularism. They are being dissolved in the acids of modern thinking. The soul of the modern man in the East is increasingly empty—the old dying, or dead, and the new not yet born.

It is this vast and increasing emptiness which gives us our evangelistic opportunity. Actually, it is our increasing evangelistic opportunity, for this emptiness is growing. And it is to this emptiness that we must address our efforts. Our ability to meet and fill that emptiness with a saving and satisfying Gospel is the measure of our capacity to be missionaries and evangelists in our time.

Recently, I completed a six months' round-the-world tour of evangelism, and the experience confirmed my conviction.

I have been to Japan six times, every other year since 1949, and I have wondered if the evangelistic opportunity would continue to be open. Dazed by war-shock, the Japanese crowded the

churches in search of something. Would this interest continue as we came farther and farther away from the war? Would there be a falling away?

It seemed to some that this afterwar interest in Christianity faded and that the opportunity to evangelize Japan was gone. But each time I have gone I have found the door still open. As the years passed, people did not come to churches in large numbers, but they would come to public halls. The response was as great, and increasingly greater than ever in decisions.

It then dawned on me that this interest in Christianity was not based on Japan-America relations, which blow hot and cold, nor upon war-shock as such, for that was fading out, but it was based on the sense of emptiness I have mentioned. For both physical nature and human nature abhor a vacuum and demand it be filled.

RECENTLY, I sat with a group of newspaper men in Tokyo. As we talked, I commented that into that vacuum in Japan's soul are moving four forces to take over the inner life of the country: Communism, the old faiths revived, secularism, and Christianity. The leading reporter, not a Christian, said: "Among the four, Christianity has the best chance of taking over the soul of Japan." And then he added: "Why haven't you Christians done more to Christianize Japan since the close of the war?"

A good question it was—and a penetrating one!

A Japanese pastor was being interviewed by a newspaper reporter regarding the centenary of Protestant missions in his country. He lamented the fact that the number of Christians in Japan was comparatively small. The reporter replied: "Don't be discouraged about the comparative smallness of your numbers. Your influence has gone far beyond your numbers. Take me. I'm not a Christian, but if I'm to be religious I can be nothing else. My old faith has gone. Christianity

is the only alternative. Sooner or later you're going to get me and others like me, for we are many, so don't be discouraged."

A non-Christian telling the Christians not to be discouraged, that they would get the non-Christians sooner or later because the old faith is gone!

We were sitting at dinner in a party given by a Japanese governor. He remarked that he was probably a Buddhist, for he went to the temple once a year. The head of the government welfare department spoke. "I belong to the empty. We have not yet decided to become Christians. Christianity must penetrate farther into the life of Japan and become more acceptable to the Japanese as Japanese, and then the landslide will come. Buddhism cannot regenerate the country, for it is a set of empty forms."

And the governor who had pronounced himself a Buddhist did not say a word. He probably knew that the real situation had been described. What was there to say?

What of Shintoism? A Shinto priest, who stood in a line of succession of 49 generations, with the priesthood descending from father to eldest son, said to a missionary: "I'm not putting my eldest son in the [Shinto] priesthood, for he is a very bright boy. I'm putting him in the mission school, for the future belongs to Christianity. I'm putting my second son into the priesthood, for he is a dullard. Shinto is a set of dead forms. The future is not with it."

THIS EMPTINESS persists and increases as Japan gets farther from the war. And the response in decisions is just as great and of better quality than in 1949 when I first visited Japan. For instance, in Tokyo for our meeting, the great Koreitsu Hall was filled to overflowing for the first time, and when the invitation for personal decision was made, 1,226 signed cards. This is the largest number we have had in any one meeting. In Kobe, where they charged 30

# The Church and the Law

**F. MURRAY BENSON**  
Attorney at Law

*This column brings you news briefs of legal matters related to religion, as well as digests of pertinent court decisions. Space requires both facts and decisions be oversimplified. No attempt is made here to give legal opinions.—Eds.*

## In the News

SHOULD CHURCH-OWNED parking lots be tax-exempt? This question, which puzzled Pennsylvania tax collectors, has been under consideration by the State Supreme Court.

The City of Philadelphia appealed to the higher court after the State Superior Court ruled that such lots are tax-exempt. This decision in turn reversed rulings by the Philadelphia Common Pleas Court which had denied requests by two Christian Science churches for exemption.

Superior Court Judge Robert E. Woodside ruled that "today a place to put the family automobile is as indispensable as a place to put the overcoat and umbrella. If the church cloakroom should be exempt, so should the church parking lot."

## From the Courts

**CASE:** The petitioner, a house painter, and his wife organized and operated the Grace Gospel Mission in their home in Buffalo, N.Y. for the purpose of preaching the Gospel. All funds came from the petitioner's earnings as a painter and no contributions were taken from those attending services. In his income tax returns the petitioner deducted 20 per cent of his gross income as contributions to the Mission. The Commissioner of Internal Revenue denied a religious or charitable exemption to the Mission, and disallowed these deductions.

**Decision:** The Tax Court sustained the ruling of the Commissioner. It held that the petitioner had failed to prove his contributions, but that even if he had, the law made no provision for the deduction of contributions to the religious undertaking of individuals as personal ventures, where there was no form of organization.

[HEWITT V. COMMISSIONER, 16 TAX COURT MEMO DECISIONS 468 (1957)].

yen as admission to an evangelistic meeting, the hall was packed, and 1,046 signed decision cards.

These are indications that the evangelistic opportunity is still open in Japan. It is not based on war shock or on relations between Japan and America; it is based on an inner emptiness, and that emptiness is increasing. It is a need that must be filled.

**I**N KOREA, I found conditions basically the same. In fact, the emptiness there is more acute and more apparent. Buddhism is very faint in Korea and growing fainter. Animism is being rapidly dissolved. Secularism and Christianity are the only real contenders. And the point is that secularism, even where it is dominant, is afflicted with the same inner emptiness. It has nothing but outer things to offer to this moral and spiritual vacuum.

Ehwa Woman's University, the largest woman's university in the world with its 6,500 students, has a chapel holding 3,500 students. In one chapel service 737 girls signed decision cards. President Helen Kim said: "Stay here a week and we will get them all." For there is no alternative in religion for them; it is Christ or emptiness. And this emptiness is not merely among the educated elite—it is all down the line. It strikes rich and poor alike.

A missionary said to me: "If there is a village in Korea without a church it is because no pastor has been to that village." That is one of the most astonishing statements I've ever heard describing the missionary situation anywhere in the world.

The next stop on this round-the-world tour was Sarawak in Borneo. The meetings among the overseas Chinese were packed, and 1,449 signed decision cards, nearly a clean sweep of those who attended.

For of all the spiritually empty people the overseas Chinese are about the emptiest. The old faiths cling on as occasional custom, but secularism with its attendant emptiness has captured them. Incidentally, I was told that, whereas in the beginning of the Communist control of China perhaps 90 per cent of the Chinese of Sarawak were favorably inclined toward it, now as many are opposed. Reason? The movement to put all China into communes. The overseas Chinese had tasted freedom and are not ready to put their necks into that bondage. So they are building their homes in Sarawak and intend to settle there instead of going back to the Chinese mainland.

Among the headhunters of Sarawak the same vast emptiness is to be found. The basis of headhunting, I am told, is to gain security. The spirit of the man who lost his head to the head-hunter goes into the skull hanging before the door

and is now the servant of the head-hunter and protects him. That security is becoming increasingly insecure in a modern world. I stood under a cluster of these dried skulls and preached the security of the unshakable kingdom of God to security-hungry listeners.

A man who had seven tattooed lines on his knuckles, signifying he had taken seven heads, put up his three fingers signifying: "Jesus is Lord." The oldest head-hunter, 92, with the back of his whole hand a mass of tattoos, signifying an uncounted number of heads, put up his three fingers, too, but he was hesitant to leave the security of the spirits in the clustered heads, saying: "I'll let you know later."

Christ or death will get him, for the security of the spirits is insecure to the point of vanishing. Three thousand head-hunters have joined the security of the unshakable Kingdom and are members of The Methodist Church.

**I**NDIA presents a different picture. Here the old faiths are tougher, more deeply rooted in the customs of the people. But here, too, the inner steady decay is taking place amid the outer revival. The evangelistic opportunity among the educated classes was never so open as now. And this includes the adherents, ardent or otherwise, of Communism.

I asked about 100 members of our Sat Tal Ashram how many of them had been former members of the Communist Party and 20 hands were raised. Communism is going to leave a vast emptiness too as disillusionment sets in. It is already setting in.

Scandinavia, the next stop, presents an interesting development. The Christian churches have seemed to lose influence as socialist regimes have provided more and more social and economic security of various kinds. Political providence became Providence. God was not needed.

But the head of a large government mental hospital said to me: "Mental and emotional diseases are increasing alarmingly. And turning to narcotics is on the increase. The turn of the tide toward Christian faith is bound to set in—is just around the corner. For people become empty, with everything provided."

So, around the world, there is an increasing emptiness. In America we have got things—things in abundance—and found they were not what we wanted or needed. We were too big for things. We are made for God and are restless without him. This is at the basis of our return to religion at the height of our material prosperity.

This coming to the surface of a vast emptiness in the world soul is the open door of evangelism and missions. The greatest days of the Christian faith are ahead, I believe. In fact, for me they are already here.

By CYRIL C. RICHARDSON

# Current Trends in Worship

*Three revived customs of liturgy from the past are getting the present-day congregation to take part.*

IN WORSHIP, as in practically all else, we can learn much from those who have gone before. The Christian Church is now more than 1,900 years old, and there is a refreshing tendency to look back into the past and rediscover some of the experiences that have meant much over the centuries.

Let me begin with the much-discussed use of "Amen." Recognizing that this word was originally the congregational response to a prayer recited by the minister, some churches are dropping it from their hymnody. It seems an inappropriate tag to a unison act of worship.

Whether we retain it as a conclusion to a hymn, however, does not impress me as so important as the need to recognize the full Christian meaning of the word and to use it correctly in our prayers.

It is, of course, one of the few Hebrew survivals in our liturgy. In the synagogue it was the congregational response to the central prayer, or series of thanksgivings or blessings called the *Amidah*. These were intoned by the leader, and the people replied with a vigorous "Amen." It is said that the people's part was so stressed that in a large synagogue like that of Alexandria where the acoustics were not perfect, a verger, like a certain functionary in some radio studios, would wave a flag at the appropriate moment to be sure of a total congregational response.

Into the word "Amen" all the hopes of Israel were poured. Derived from a root meaning, "fixed" or "constant," it affirmed God's fixity of purpose to fulfill his plan ultimately to redeem Israel from her woes. It was a cry of hope that God's loving-kindness would not fail and the redemption of his people would be fulfilled.

In primitive Christianity the word

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took on new meaning, as is clear from 2 Corinthians 1:20 (RSV). The reason, Paul says, that we recite the "Amen" to God in our prayers is that all his promises have found their "yes" in Christ. Thus prayers ended with the congregational response as an affirmation, not of a future hope still to be realized, but of a "yes" now present in the redeeming act of Christ.

The petition made to God was seen as already fulfilled because of the new life in Christ. "Amen" carried the deepest secret of Christian prayer, which Jesus himself had taught (Mark 11:24): "... whatever you ask in prayer, believe that you receive it, and you will." Christian prayer is prayer in the realization that God's Kingdom is already here in Christ. The Messiah has come; we have passed from darkness into light; we already have tasted the powers of the New Age.

Since "Amen" means all this in the New Testament, should we not strive to recover its full sense? Should we not emphasize it as the congregational response to prayers of the minister?

It is the affirmation of our whole belief and expresses the total context of our prayers. For this reason choral "Amens" to prayers are not particularly appropriate. Our choirs have often robbed the whole congregation of the opportunity to participate in affirming the prayers uttered, and to voice their conviction that the prayers have been offered in the New Age of Christ.

A second point about our intercessions concerns their form. We are all familiar with the typical pastoral prayer in Protestant services. Often it is long and tedious, and the mind of the congregation wanders. That is not to say that we should abandon it. It has its values, and many extemporaneous pastoral prayers, particularly, are alive with the real gift of prayer. It might, however, be well to bear in mind other forms, so that we can vary our acts of devotion.

There are, of course, classic unison prayers (such as the general confession

and general thanksgiving) which are widely used. There are, also, litany forms which are coming into vogue again. But a revival of the pattern of prayer in the early Church should also commend itself for frequent use. It is a pattern which in a unique way binds minister and congregation together as a living priesthood interceding before God.

It was the ancient custom (which still survives in the Good Friday intercessions of the Latin Church) to phrase prayer in the form of preface, silence, and collect. The deacon propounded a bidding, "Let us pray for such and such." There followed an interval of silence during which all the congregation prayed for that particular thing or for persons (sick, imprisoned, or unfortunate). Then the bishop offered a final "collect"—a brief, summarizing prayer, "collecting" the united and individual petitions. The congregational "Amen" was the response.

The "collects" in our formal prayer books are really the surviving tag ends of this far richer and fuller act of worship, which unites minister and congregation and gives each one present the opportunity to participate actively in prayer.

Often those in our congregation are passive listeners to what the minister utters. We need to recover the sense of the priesthood of all believers, the active congregation interceding before God.

To bring out this proper place of the congregation we may note one or two further matters. There is, for instance, the insertion of congregational responses in the eucharistic prayer. Not only does this relieve the monotony of a long prayer by the minister, but it affords the congregation an opportunity to express those deep feelings and aspirations which belong to the most sacred of our prayers.

The Church of South India has framed this part of its liturgy particularly well. The response, for instance, after the institution of the sacrament is: "Thy death, O Lord, we commemorate, thy resurrection we confess, and thy second coming we await." Here all the people enter in



THEY SAY:

## Paragraphs of Provocation

*These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said you have been awake in the process. If you reject it, you have had to find a reason. He was wise who said, "A difference of opinion is the most interesting thing in the world."*

### It's Discouraging

TELEVISION is the worst enemy of book reading. I suggest that a survey would show that most book reading today is done in bed, or in the breakfast nook, or out on the porch. The point I started to make is this: the noise of TV prevents concentrated reading near the heart of most modern homes. A person often doesn't have a simple choice to make between watching TV and reading a book. If one member of a family of seven decides to watch TV, that effectively discourages the other six from undertaking sustained reading. The modern home needs either some soundproofing or TV sets equipped with earphones.

—VANCE PACKARD, "Books and Culture Status Symbols" (Comments at the ABA Convention).

### The Tears of Christ

IT IS ONLY ON TWO occasions that we read in the New Testament of Jesus weeping. He wept at the tomb of Lazarus when death threatened to prevail over a life precious in God's sight. Then also when Christ contemplated the judgment coming over his city of Jerusalem, he shed tears. He longed for a peace more lasting than just a doubtful denial of cold war; he longed for a peace arising from God's forgiving grace, a peace inwardly renewing the hearts of men, so that it should become unthinkable for human beings to kill their fellow-men, because we were created to be brothers and one brother knows the other is as dear to the Creator as he himself.

—From a *Sermon in Advent* given in 1958 by OTTO DIBELIUS, the Bishop of Berlin.

### Lost Dimension

THE CHURCH has dedicated itself to the gospel of "Be good, my child, and if you can't be good, be careful." We have taught our people to do harmless things—join the

church, take an active part in civic affairs—this is what God wants you to do; this is what will win his favor.

Consequently, one whole dimension of the Christian Gospel has been lost. If we have any sensitivity at all, we know that this kind of ethical teaching doesn't really get at the root of our need. Christianity becomes just another religion like all the rest—tire-somely telling us what we ought to do.

—CHESTER A. PENNINGTON, pastor of Hennepin Ave. Methodist Church, Minneapolis, Minn.

### Taxes for Churches?

TAX EXEMPTIONS which are proper when churches are small, poor, and weak may have highly unfortunate results to the churches and to the society when the churches have grown large and rich.

When one remembers that churches pay no inheritance tax . . . that churches may own and operate business and be exempt from the 52 per cent corporate income tax, and that real property used for church purposes . . . is tax-exempt, it is not unreasonable to prophesy that, with reasonably prudent management, the churches ought to be able to control the whole economy of the nation within the predictable future. . . .

A government with mounting tax problems cannot be expected to keep its hands off the wealth of a rich church forever. That such a revolution is always accompanied by anticlericalism and atheism should not be surprising.

—EUGENE CARSON BLAKE, Stated Clerk of the United Presbyterian Church in U.S. *News & World Report* (Aug. 24, 1959).

### What Knowledge Can Do

THERE are two contrasting views about education: Hellenistic—for the purpose of knowledge, and Hebraic—for the purpose of living. It is certainly not right that knowledge is just for knowledge's sake. There is a great danger that knowledge is the sole aim of education. Knowledge can be of great use to raise the standard of living, but it can also be used to annihilate mankind. We cannot live satisfactorily without knowledge.

—TIMOTHY Y. H. CHOW, laying the corner stone of the North Point Methodist Primary School, Hong Kong.

a unique way into the great themes of the Lord's Supper.

Not only in words, but also in actions, the people's part in worship should find expression. The revival of the people's offering of the bread and wine at the Lord's Supper (a very ancient custom) is coming into vogue. It goes back to the time when the supper was a picnic type of meal to which all brought some contribution (See 1 Corinthians 11:21, which refers to the abuse by which the rich failed to share their picnic provisions with the poor.) Nowadays representatives of the congregation (different ones at different services) are responsible for providing the bread and wine, and at the appropriate time bring it forward to the Lord's table, as the Western Church did in the early centuries.

The kiss of peace is also being revived in the corresponding modern custom of shaking hands. In the early church the kiss (the oriental form of greeting) was a moment of great solemnity in the liturgy. It symbolized the fellowship of holy love which knit together a Christian congregation. They were not united by a natural brotherhood, but by the divine brotherhood in the common confession of God as Father and Christ as firstborn of many brethren. The outward act was symbolic of a new spirit.

Sometimes by such an act enemies were reconciled at the Eucharist and quarrels overcome. The deacon actually introduced the kiss with, "Is there any man that keepeth aught against his fellow?"

In evangelical services it has long been a custom for the people seated together to shake hands, just as Quakers always close their meetings in this way. Our more formal churches might well revive the act as part of worship, especially at the Lord's Supper where the deepest meaning of Christian love is both commemorated and made real. It might be well on such occasions to greet those sitting behind, rather than immediate neighbors.

One final practice may be mentioned—that of the dialogue sermon. This was originated by Roman Catholics (the Paulist order, I believe), and has been imitated by Protestants. It can be overdone, but on occasion it adds a note of drama as well as education.

There are two preachers: One gives the actual sermon while a second (who can be a layman) raises objections and demands further clarification. In this way the truths of the Gospel can be brought home in a special way. The actual thoughts of the congregation can find a voice and their doubts and difficulties can be directly answered. Such sermons need to be rehearsed a little in order to avoid confusion and to see that the central points are brought out.

These, then, are some practical details which may help to make our worship more fully congregational and alive.



Don't ape the psychiatrist; you have a role all your own.

# How to Avoid Getting in Too Deep

By JOHN M. VAYHINGER

FOR CENTURIES before professional psychology and psychiatry became disciplines in their own right, Christian pastors were counseling. Jesus himself dealt with anxiety, hysteria, depression, and guilt long before there were any "psychiatric" explanations. In fact, the very word "psychiatrist" comes from the Greek *iatros tes psuches*, which originally meant "the curer of souls."

The indifference of scientific medical psychology to things of religion, and the indifference of the religious physicians of the soul to skills and techniques of psychiatry, is not only a sad commentary on the training and motivation of both, but it often leaves the *person* in whom both are interested inadequately treated.

Fortunately, the climate of suspicion and attack has been modified in the last 20 years. Pastors and psychiatrists are learning to share the responsibility for the patient-parishioner. The ethical responsibilities and religious resources of the pastor, as well as the scientific research and psychological skills of psychiatry, are being molded together in pastoral care to serve the whole person.

As often happens when the pendulum swings, it travels far in the opposite direction. For some, the popularity of pastoral counseling has almost amounted to a fad. This constitutes a danger, because fads have their brief day and then fade away. For many pastors, however, the increased interest means a genuine deepening of insights into human behavior and an increase in their skills in helping persons in trouble.

While many books and journals skillfully discuss this well-established discipline, few have examined thoroughly the hazards of a counseling minister getting into situations requiring more skill than his training affords. Of course, the pastor deals with human material just as deep as any with which the professional psychotherapist deals. Religious motivation, conversion, ethical actions, and decisions—all come from the most complex of human character structure



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and dynamics. But, in counseling, the pastor handles the material on a different level and in a different relationship.

The pastor must have sensitivity first to the parishioner's need and then to his strength. In any counseling relationship, he quickly finds an empathic closeness with the counselee if his own maturity and professional interest permit. If he is alert, he quickly makes several clinical observations, just as the psychotherapist does in beginning therapy.

While not particularly trained to make a psychological diagnosis, the pastor must formulate certain opinions concerning who the person *is*, what he wants (both consciously and unconsciously), how he intends to achieve the goal he has set, and how he sees the pastor's part in that process of achieving.

AT THIS POINT the pastor makes an estimate of the counselee's inner strength, or "ego strength" as the psychologist would call it. This "ego" is the term given to the partially conscious, learned personality center that attempts to use instinctive-biological desires (*Id*)

and the person's learned conscience (*Super-Ego*) in accordance with the internal and environmental reality.

When the ego is relatively mature and strong, the person can handle both his internal needs and the external reality with some ease, and he can adjust to both. Here it is the pastor's job to permit this strength to assert itself and share in the person's learning how to handle the problem.

When, however, the ego is weak or immature, either the internal instinctive drives dominate (psychosis) or the superego dominates (psychoneurosis). While this is oversimplified, it suggests that the pastor can help best when the ego is relatively strong and the problems are somewhat real; but the psychotherapist is needed when the ego is weak.

This is where the pastor needs clinical experience, under supervision, to develop this skill—if he is to do much counseling. Many pastors develop a psychological sensitivity in years of pastoral work, although they may call it simply "experience in working with people." We must always remember, too, that people get considerable help from pastors who are understanding and warm though they have little formal training in counseling.

At this point, the pastor can help most if he knows something about the symptoms and dynamics of abnormal psychology. For he may often be the key person in getting help for a parishioner at a time when treatment can be most effective. While this does not happen every day, it would be a shattering experience for the pastor to miss a developing psychosis in a parishioner.

It is here that close co-operation with a clinical psychologist or a psychiatrist is invaluable to the pastor. Personal friendships, consultations, workshops, and seminars all provide opportunities for the pastor to discuss either a specific problem or kinds of personal adjustments with psychiatric personnel, and often it is to the mutual welfare of both.

Even if an overly weak or immature ego with symptoms of mental illness requires a referral, our people need the continued attention and help of their pastor. Referral must never mean the rejection of the sick one, only that responsibility for treatment has passed to the psychotherapist. The pastor is still the *pastor* for the needy one.

An area in which the naïve pastor sometimes gets "too deeply involved" with a counselee is that called "transference." The phenomenon of transference appears when feelings and attitudes are transferred toward the pastor (or therapist) which were originally felt toward a parent or others early in life.

To some degree, to be sure, the pastor finds transference from his congregation and his community under the most normal circumstances. Many persons transfer to him the dependence or hostil-

ity felt earlier toward imperfect fathers.

Others need the "motherly" care of the pastor, as they did with earlier motherly figures. Transference is a useful tool in bringing to light childhood experiences, and the pastor may well use it for religious and moral ends, when he recognizes it and can successfully transfer those feelings to God with a mature acceptance of the deepest of all human relationships. But this requires skill.

**R**EMEMBER that the people would have worshiped Paul at Malta. And, after healing the cripple at the temple, Peter and John had to redirect the respect of the people toward God.

Then, too, transference cuts both ways. The pastor may find that certain kinds of people or experiences let loose countertransference in himself, as when he feels furious, afraid, inferior, or hostile.

More specifically, there are at least seven symptoms or syndrome complexes the pastor may watch for: (1) severe and long-continued depressions, (2) extreme suspiciousness persisting over a long time, (3) delusions or hallucinations (hearing or seeing things which aren't there), (4) inability to make and keep a decision and overdependence upon the pastor, (5) threats of suicide, which sometimes lead to just that, (6) very strong and irrational hostility toward others, groups, or self, (7) physical symptoms (vague pains, fever and chills, dizziness, asthma, severe skin eruptions, and so on) which may indicate to a physician a physical condition with emotions secondary.

Another danger point lies in the pastor's misuse of confidentiality. Case material used for illustration should never come from the pastor's own counseling experience, unless it is used carefully for teaching purposes—and then only with

permission of the counselee. No one but a charlatan would betray, for public curiosity, the personal experiences of a seeking person. The pastor must be as ethical as the clinical psychologist or the psychiatrist. He must find his satisfaction in helping persons, not in bragging about it publicly afterward.

In sex education with adolescents and in pre-marital counseling, the pastor needs to deal with the spiritual and ethical relationships. He is dealing with motivation and affection among loving persons, not thinly disguised opportunities to explore erotic material. It is easy to get in too deeply here even with the best of intentions.

When the pastor lets counseling take a disproportionate amount of his time, he is becoming too involved. Seward Hiltner suggests, that 8 to 12 hours a week is enough, without neglect of other pastoral duties, and that pastoral counseling seldom ought to exceed four to six interviews with one counselee. If the pastor wants to specialize in counseling, he ought to seek specialized training and an assignment that gives him time for this specialty. Or if he wishes to be a clinical psychologist or a psychiatrist, he will need to take the required training.

Seldom will a pastor get in too deeply if he keeps in mind these five things:

1. One cannot give away what he does not have. The pastor's counseling ability is limited by his own personal maturity and his human understanding. He must be able to handle his own anxiety and anger, make his own adjustment to his family, dedicate himself in service to his God, before he tries to help others.

2. His personal Christian experience must be strong and well-rounded. Because of his own stainless purity, Jesus could travel in the countryside in a

morally mixed company, without a breath of scandal. Through the depth of his own personal consecration and continuing spiritual growth, the pastor can build an inner strength that will keep him stable even though he works with the maladjusted.

3. Jesus always "treated" persons as personalities, never as "cases." So, the pastor can develop an ethical sense of confidentiality covering the information he protects. And he, too, deals with human needs, keeping his psychological understanding behind the scenes as an aid, not as dressing in a show-window.

4. The pastor will be able to use his understanding of the dynamics of human relationships best if he keeps clearly before him his major task—that of being a good minister of Jesus Christ. Then, the temptation to use "psychologizing" rather than the Christian pastoral relationship will diminish.

5. The pastor can develop a reasonable respect for the professional clinical psychologist and the psychiatrist, being neither afraid of them nor fawning upon them. He remembers that being a pastor does not teach him to do psychotherapy (except in the broadest sense) any more than being a pastor makes him a skilled surgeon.

**T**HE PASTOR will do well to remember that he need not be Jungian, or Freudian, or Rogerian, important as schools of psychology are. For he is a pastor of Jesus Christ, crippled neither by an obsessive interest in nor a reaction against counseling with people.

Undoubtedly the pastor's greatest opportunity in counseling is, as Carroll Wise well says in *Pastoral Counseling*, (Harper & Bros., \$2.75) "in the normal crises of life where he has a natural relationship," and is identified centrally in "the relationship that the pastor creates with his people."

When he develops a counseling relationship with a person who has emotional problems, the pastor needs to remind himself that he is always a Christian pastor, dealing with spiritual resources or conflicts, even when he is aware of and using skills developed by specialists in treating mental illness.

The pastor has tools and resources that the clinical psychologist lacks. He has strength for meeting the deepest need in man, and for building the finest in character structure (Christian sainthood) that the psychiatrist cannot match. He has, above all, the Christian community in which to involve the whole person.

No one else can say as clearly or demonstrate so forcefully the supreme truth that *Love never ends* (1 Cor. 13:8). There is never a need for the pastor to feel inferior or left out in the treatment of people—nor to be diverted from his primary opportunity by trying to play the psychologist.

## FILMS for Churches

By HARRY C. SPENCER  
*Methodist Television, Radio,  
and Film Commission*

**T**HE SHARP contrast between the restless, awakening Congo of today and the dark regions of Africa a century ago are portrayed in the American Bible Society's motion picture, *Footsteps of Livingstone*, in which the diaries of the missionary are used to tie the two centuries together.

Besides the growing demand for the better living standards of Europe and America, the effort to bring the Gos-

pel to the peoples of the Congo basin is shown.

Livingstone was the Scottish missionary-doctor who conducted remarkable explorations in Africa where he studied the people in the mid-19th century. He was lost and near death when, at the climax of a widely publicized search, he was rescued by a journalist, Henry M. Stanley, who has been widely quoted for his greeting, "Dr. Livingstone, I presume."

The motion picture is resplendent with the color, sound, variety, and texture of Africa. This is a documentary which examines the complexities and vast distances involved in transmitting the Scriptures to native villages and wandering tribes.

The 28-minute color film will be available for church use at \$4. from the Audio-Visual Department of the American Bible Society, 440 Park Ave., South, New York 16, N.Y.

Would a new plan curb favoritism in our appointive system:  
Or would it only create worse abuses?

# A System Worth Keeping

By Robert John Versteeg

A COLLEAGUE just arrived from out of the state was talking: "The district superintendent wanted us to travel up here so the church people could have a look at my wife. I told him that my wife suits me just fine—and I guess that's what matters most."

This new neighbor of mine was a good-looking young fellow of cordial personality. In those two respects, at least, his wife suited him. He insisted that, if the bishop and cabinet thought this was the church for him, he would go without putting his wife on the auction block. He was willing to trust the bishop's judgment. He formerly had been a member of another denomination but had entered the Methodist ministry because of its appointive system.

I have heard that system debated with such statements on the ministerial side as, "Let's face it: when you're a Methodist minister you're 'in the union,'" and on the lay side, "We hire 'em and we fire 'em."

There are tides beneath these waves. When our appointive system comes up for discussion and the question is put, "Shall we have a called ministry instead of a 'sent' ministry?" the issue is not alone one of method. It involves the concept of the Church and of the Church's mission.

At present we are neither "called" nor "sent," but both.

The time-borrowed Methodist procedure has become elastic under the impact of changing conditions. Most ministers are glad for that: they are consulted in their appointments; their requests are considered.

Through the agency of bishop and cabinet, who may suggest a list of the ministers they consider "right" for a particular church's needs, local church committees are sometimes sent "shopping." While effective control thus remains with the bishop, this is certainly moderation in the use of authority. It represents real leadership as opposed to self-willed autocracy.

Nevertheless, the argument is advanced that since some "calling" is already in effect, complete "calling" ought to be



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practiced throughout. They say: "Since the pendulum has swung halfway, let it now swing all the way. Let us have one method consistently applied. Give all our churches equal treatment—the same privileges of choice. We cannot endure the church half-called and half-appointed."

SIMPLY because we have cooled the bath to a moderate temperature is not sufficient grounds for chucking out the baby. The fact that we have in practice ameliorated the harshness of the appointive system seems to argue for keeping it rather than for routing it by a verbal dichotomy between "called" and "sent" ministries. May it not be that what some see as a contradiction is in reality a synthesis?

Although stating it as "either-or" serves to sharpen issues, the complex choice really looks like this: Shall we retain our present combination with the appointive feature ascendant? Or shall we add other elements or change the proportion of the present elements? Or shall we drop out all "calling"—or even cast out the appointive "devils"?

Abuses have been charged against the appointive part of our present system. Though documentation of those indictments is hard to come by, some responsible people vouch for the presence of such evils as favoritism, wire-pulling, and (it is always spoken in capitals) POLITICS. Granting that these abuses are present in some undetermined extent, abuse is not argument for abolition until it has been shown that the abuses cannot be curbed under the present system and that adoption of another system would succeed in curbing them without creating equal or worse abuses. I do not shoot my dog because he has fleas any more than I would trade him off for an intemperate tiger.

But for the sake of the argument, let us suppose that the charges against the appointive system were air-tight and substantiated as flaws originating in the system, and let us further suppose that the appointive system were not already in practice combined with a limited "call" system, so that we were really faced with an all-or-nothing, one-or-the-other choice in the matter.

Even if we could grant all this, when we see what we would have left under a pure "call" system, we begin to see the importance of the appointive plan.

In the "call" system's favor, the church which was on its own in getting a minister might be stung to activity by the whip of competition (ditto for some lazy or ineffective ministers). If they really had to "hire and fire 'em," churches which have hitherto been furnished a ministry in spite of glaring stewardship failings or gross injustices to their ministers—churches, I mean, with which district superintendents threaten recalcitrant men—might be forced to some salutary self-examination. And ditto, again, the other way around.

The man in the pew who has been paying 25 cents a week for the pleasure of griping at the poor sort of preachers sent him might learn some enthusiastic respect in terms of our society's habitual measure of value—dollars. Once competition gets its foot in the door, we must also note that, from the other side, this same sort of marketing strategy would make it to the ministers' advantage to maintain the present shortage in supply. In any event, the favor definitely would go to the large (wealthy) churches more grossly than now, and thus would fail to guarantee for all churches equal treatment.

If one were cynical, he might suspect that the only way some of our churches acquire the services of "a good man" now is as he "works his way up." Whether the church "deserves" (that is, pays for) it is another matter. What church needs "a good man" more than the church that cannot afford him? It will not often get him on the auction block. Treating everyone by the same method is not the same





We

De-Consecrated

## Our Church

**A**CCORDING TO METHODIST tradition, we consecrate a new house of worship when it is occupied by the congregation, and we dedicate it on retirement of the mortgage. The Discipline has many orders of service, but there is no suggestion for closing a church building.

When our congregation left its old church building to move in to a new and more adequate one in Newton Falls, Ohio, we decided that it would not be proper just to move out. So we devised a service of de-consecration.

The form we used at the close of the morning worship was adapted from the ritual of the Protestant Episcopal Church. Following the singing of the final hymn, and before the benediction, the trustees assembled at the altar rail. With the pastor they joined in a service of de-consecration:

*"In the year of our Lord, 1905, on February 12, this building was consecrated to the worship of Almighty God and the service of all men. We do now return this building and that which belongs to it to secular and common uses for any good and honorable work, business, or profession, according to the laws of our land. This building, accordingly, is hereby secularized, and its consecration is ended. And this building, heretofore a holy place and sacred to the preaching of God's holy Word and the administration of his holy Sacraments, is hereby unconsecrated; given back solely to the protection of the laws of the land, and to none other than such common uses and secular control as by said laws are recognized and allowed. This we do on this, the 16th day of November, in the year of our Lord, 1958. Amen."*

Then the sacramentals—the pulpit Bible, the cross, the baptismal bowl, and communion-ware—were given to the trustees. Following the benediction they carried these to the new church for the consecration.

as giving everyone equally good treatment—ask any M.D.

While at times I feel so unregenerate as to think this cut-purse competition would do some of our churches some good, I have to feel considerably worse before I can take even malicious pleasure in the corollary. If, under wide-open competition, churches get the minister they "deserve" then the ministers also get the churches they "deserve"; the church gets the kind of minister it can afford on the current market, and the minister gets the kind of church he can earn.

"Good!" say advocates of the "called" ministry. "The minister can move up the scale of churches as rapidly as his ability and his reputation will carry him." There is some question in my mind whether that same evil spirit or self-interest which prompts abuses of any system is not being hailed and baptized. I mistrust myself enough to wonder whether some few of us might not confuse building up our abilities and our reputations with our better desire to excel at building up the church and the reputation of Christ.

**W**HAT are the positive values of the appointive function, values of the sort that prompted my new friend to seek the Methodist ministry?

We have already seen that telling a struggling and straggling church that it will now enjoy the privilege of calling its minister is like telling a one-legged man he will be granted the privilege of racing against Jesse Owens. Certainly any system needs to be permeated with a concern for fairness to the minister as well as to the church. Does a "call" system give a minister fair treatment? Is it really true that in the most important matters he will get more fair play from a congregation than a cabinet?

The apostolic ministry is sent with a mission. Through the democratic structure of our Conferences, laymen already share in the commissioning of ministers. By this same structure, certain extremely important lines of control are set up. The "sent" minister's ecclesiastical loyalty is to the world-wide parish; he is accountable to the Church, not his church; he is spiritually responsible for his people to God.

Notice how in our case these lines of force work for the identity of The Methodist Church and help hold it and its program against the disintegrating elements of parochialism. We should, therefore, understand clearly that to ask us to remove the appointive system is to ask us not merely to make a minor adjustment but, in reality, to change the character of the church—which, if not impossible, ought not to be unintentional—from a closely integrated organism to something else.

Still more important, the crucial question about a minister is not whether he (or his wife) suits the people, but

whether he suits God. Where loyalty to the gospel involves the risk of unpopularity even within the Church, the appointive system, however uncomfortably or imperfectly, tolerates and safeguards its prophets.

If we are given some assurance that churches will go out to call and keep the minister who will effectively attack their pet sins and woo them from their favorite prides (the minister they most need if they are to suit God), or if we feel certain that his parishioners will have the grace or that the minister will have the skill to persuade his parishioners to will what God wills (supposing that the minister himself is conformed to that will), then a pure "call" system offers no serious problem. Otherwise, the appointive system, which does not leave the minister so fully at the whim of his people, seems more permissive of the hard choice. (I am not aware of any Methodist minister who has been dismissed from his ministry by his bishop for preaching against racial prejudice.)

If it should prove that we have not surpassed the New Testament churches to the point where there is no longer danger of some wanting to "accumulate for themselves teachers to suit their own likings," (2 Tim. 4:3) seeking not prophets of God but private chaplains to sprinkle holy water on their parochial prejudices, then any "call" system ought at the least to be safeguarded with a tenure provision—and even that stops the gap at a cost the appointive system does not entail for doing the same job more efficiently.

The freedom of the pulpit encouraged by The Methodist Church's appointive system may act as a bulwark supporting free conscience even in "called" pulpits. If it is removed, who guarantees that we will be able to stop with altering the character of this one denomination alone?

Bishop and cabinet are in a unique position to know the needs of the churches and the gifts of the ministers and to see them all in the perspective of the church's total strategy for the kingdom. Exercising their ministry under the strict review of the general church, our bishops do their appointive work in order to accomplish their high purpose of winning the kingdoms of this world to that same saving loyalty, rather than furthering the career of some particular minister or the fancy of some particular congregation. By profession, that is their objective.

As we go about evolving methods for matching ministers and posts, we will want to keep our primary purpose before us. Shall we accord a minister fair treatment for his ability and not allow him the free exercise of a free conscience? Shall we reward a minister for his particular gifts? Or shall we prefer one another, giving equal honor to all who exhibit the same gift of the one Spirit?



*The Sacrament is a drama in which the people themselves are invited to take part.*

# The Theology of HOLY COMMUNION

By PERCY SCOTT

Reprinted from the *London Quarterly and Holborn Review* (April, 1959)

THE SACRAMENT of Holy Communion combines two principles, the material and the historical, as a means of attaining spiritual ends. It suggests, symbolizes, and really conveys the heavenly through the earthly, the eternal through the temporal. It is set in time, yet it mediates the life of the ages. It brings together the past and the future in the present existential moment.

It is related to the past in that its very heart and soul is the death of Jesus Christ under Pontius Pilate for the sin of the world. According to the Lucan account, after taking the bread, giving thanks, breaking it and giving it to his disciples, Jesus said, "This do in remembrance of me." According to the Pauline account, the same admonition was repeated after the giving of the cup. Clearly, then, the sacrament is related to the past. It involves a recalling of what happened in the Upper Room and on Calvary. It is bound to events which happened in Palestine over 1,900 years ago, and it must never be separated from them.

The fact that this ceremonial meal has from the beginning been held to be a link with the crucified Christ is impressive testimony against those who seek to abolish the "scandal" of history either by denying that Jesus ever lived or by maintaining that all essential to Christianity can stand as general principles without any necessary connection with history. From the first Pentecost Christians have done this in remembrance of Christ.

The Sacrament is also related to the future. "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." Christians believe that he who came to "seek and to save that which was lost" will come again in glory to bring about the consummation of history, and they look forward with

expectation and jubilation to his coming. Though they do not shirk their responsibilities in the towns and cities where they live, they are sustained by the knowledge that they are a colony of heaven.

The past and the future are believed to meet in this "even now." The virtue of the past and the glory of the future unite to sustain the people of God as they travel their pilgrim way.

Here and now the pilgrims eat the manna and drink the wine of heaven. Here and now they are cleansed and the image of Christ is stamped on their hearts.

Now while all this may be readily and even generally agreed, some will argue that these things are no less mediated through the preaching of the Word without the Sacrament. The preaching of Christ crucified brings together past and future in the present. The worshipers see "the wondrous cross on which the Prince of glory died." They experience a foretaste of heaven in a service in which the Holy Communion is not celebrated, if Christ is rightly lifted up there. What, then, is distinctive about the Sacrament?

THERE IS, in the first place, the Savior's institution of it. Jesus not only told his disciples to preach, but also to "do this." The Sacrament must therefore have been intended, either to convey the same reality as the preaching, though in a supplementary way, or to convey something more. Two factors suggest the latter, though no attempt to say what the something more is, or might be, can be said to be satisfactory.

The first is the place which the Sacrament has held from the earliest times as the center of the Church's devotion. The reason for this may be that the Church, by a sure instinct, recognized that in this Sacrament its fundamental message is set forth. Furthermore, all ministers recognize that when they preach in connection

with a celebration of Holy Communion they are under a certain pressure to expound fundamental themes; any secondary issues seem out of place.

The second is that churches which have a tradition of preaching and little sacramental life tend to become intellectualistic and barren, and churches which have a rich sacramental life and give little place to preaching tend to become purely cultic, developing a religiosity which is remote from contemporary life and its problems.

These considerations together suggest that preaching and sacramental devotion are inherently complementary, which further suggests that something is mediated through each which is not mediated through the other.

Another distinctive feature in the Sacrament is the use of the specific symbols, bread and wine. The incarnate God extends the principle of the incarnation by giving himself to his people by means of sensible symbols. The bread is composed of grain that has been ground, and the wine is obtained by crushing grapes. These are thus most appropriate symbols of Christ crucified, and are appropriately referred to by the Wesleys as "mystic bread" and "mystic wine." They convey so much more than words.

But perhaps the most distinctive thing about the Sacrament is that it is a drama, something done before men's eyes; it is an action in which they are invited to take part. It has affinities with the acted parables of the Old Testament (Jer. 27 and 28, for example) which were believed to effect that which they symbolically expressed.

The disciples were not told simply to remember what Jesus had done; they were told to take and eat. The most probable meaning of the command, beyond the thought of spiritual nurture, is that the disciples were in some sense to participate in the sacrifice of Jesus.

The dramatic significance of the Sac-

*Percy Scott is principal at Hartley Victoria College, Manchester, England.*

rament is well brought out in the liturgy. No attempt has been made (except in small groups which are out of touch with the major tradition of the Church) simply to repeat what happened in the Upper Room. From the very beginning the Sacrament drew to itself more and more of the Church's worshipping life, with the result that the richest and most complete service of worship consists of the preaching of the Word in the setting of the Eucharistic celebration.

**I**N SOME CHURCHES today there is a revival of the ancient practice of the worshipers themselves bringing the bread and wine for the celebration. The symbolism of this action is very close to that of the harvest festival.

Further, the worshipers bring their sacrifices of money to God that those in need may be cared for and that the Gospel may be proclaimed. They also present their prayers and intercessions, and finally themselves as a living sacrifice to God. All these things are gathered up and presented to God in the Eucharist (the thanksgiving), and these actions are crowned by the act of adoration in which the Church on earth unites with angels and archangels to laud and magnify the name of God.

With the prayer of humble access, interest moves from the actions of men to the action of God. Whatever the worshipers may have brought to the service, they "do not presume to come to the Lord's table" trusting in their own righteousness. They come that their sinful bodies may be made clean by his body and that their souls may be washed through his most precious blood, and that they may evermore dwell in him and he in them.

In this Sacrament they seek for cleansing and abiding communion. These boons God alone can grant, and he grants them by giving to those who partake of the bread and wine in faith the flesh and blood of Jesus Christ, or, as the Prayer of Consecration says, his most blessed body and blood.

These words seem to have been deliberately chosen to stress the humanity

of Jesus, and that humanity as offered in sacrifice for the sin of the world. The key to the interpretation of them is to be found in John 6:53-56.

These words appear to mean more than an appeal for faith, though they could have no meaning without faith. If the Savior meant no more than that men would be saved by believing in him and would be sustained by believing in him, this is an extraordinarily cumbersome way of saying so. It would be a remarkable departure from the simple way in which he so frequently spoke about faith. It is difficult to avoid the conclusion that in this passage, as in the words of the institution, Jesus meant something more than when he simply appealed for faith, whether faith in God or faith in himself.

It is important to remember, however, that he went on to say: "*It is the spirit that quickeneth; the flesh profiteth nothing.*" In other words, the flesh and blood by which he nurtures the faithful are spiritual. When Jesus took our humanity he took it forever, and in the sacrament of Holy Communion stress is laid upon the continuing humanity of the Son of God.

In their Eucharistic hymns, the Wesleys expressly refer to the real presence of Christ in Sacrament. They even use the term "special presence." This must not be interpreted as meaning, of course, that Christ is not present everywhere. It means, rather, that those who come to the Sacrament in faith may be assured that when they receive the consecrated bread and wine they receive the fullness of Christ.

**T**HE QUESTION of objectivity is obviously of crucial importance. The Sacrament is designed to be an assurance to the followers of Christ of his presence and of his saving grace, as well as to be a means of mediating them. It would be robbed of its power and efficacy if the worshiper became more occupied with the question whether he really believed, or whether his belief was right than with the assurance that the Savior is really present. It must be maintained without any hesitation that he is really present, that he keeps his promise to us to give himself to his followers in his appointed way.

All experience teaches, however, that what we experience depends to a large extent on the experiencing subject. This is not to deny there is something other than the experiencing subject which provides material for assimilation, but simply to affirm that the receiving mind is an important factor in determining what is received. The Eucharist is concerned with "Communion" and Communion is a fellowship of persons. Hence two things may be affirmed; the first, that Christ is personally present and active; the second, that whether he is received

or not depends on the attitude of the recipient.

Another center of fierce controversy has been the question whether the Sacrament should be regarded as a sacrifice. There is no question that from very early times it has been so regarded, and that it was so regarded by the Wesleys.

One of the sections in hymns on the Lord's Supper is headed, "The Holy Eucharist as it implies a Sacrifice," and many of the hymns are couched in the most vivid sacrificial language. This is readily understandable in view of the sacrificial language used by Jesus at the institution and repeated in every Eucharistic celebration ever since.

It is important, however, to define what is meant by sacrifice in this connection. It is everywhere agreed that there can be no place for the thought of propitiating an angry God. Evelyn Underhill, in her valuable book entitled *Worship* (Harper & Bros., \$4), defines a sacrifice as something given voluntarily and unconditionally to God. She adds that the element of cost must be involved, though the ruling thought is something given, not something given up. Christian sacrifice is an expression of homage and thanksgiving.

The supreme sacrifice is therefore the life and death of Jesus Christ. His obedience unto death, on behalf of all men, is the costing expression of man's proper devotion to God. It was voluntary, unconditional, and at infinite cost, and it was offered once for all. It need never be repeated; it never can be repeated. It is the way that God has appointed for men and women to come to him.

There is no question of a repetition of this sacrifice in the Eucharist. What is maintained is that, in and through the consecrated elements, the worshipers plead this once-for-all sacrifice before God. They re-present it. In this way the sacrifice on Calvary is kept in step with each generation.

The Savior is not offered up afresh, but the Church on earth comes to God through him. Christ crucified is the only plea of saints and sinners alike. At this point Protestant and Catholic are one. The "real hope of common ground being discovered by our . . . being willing . . . to dig down deeper than we generally do toward the root," to which Professor C. F. D. Moule refers in his estimable book, *The Sacrifice of Christ* (Seabury Press, \$1.25), is being re-echoed in many hearts.

Finally, it must be remembered that the Savior gave himself to God that his followers might do likewise, might present themselves a living sacrifice. Participation in the Lord's Supper involves participation in the Lord's obedience. In this Sacrament, as the people of God look upon the lamb that takes away the sin of the world, they hear afresh the call to walk in his ways and to do his will.

### The Manifest Word

God's Word creates innumerable benefits; yea, it does everything. It creates and strengthens faith within us; it overcomes sin, the devil, death, hell, and all evil. It makes us obedient to God; yea, it makes us children and heirs. It glorifies God, it rejoices all angels, and delights all creatures. But then all this must also be present in the Lord's Supper, because God's Word is in it.

—MARTIN LUTHER (From *Holy Communion*, Seabury Press)

# SERMON STARTERS

## For Christmastide

**Christmas Is!** Dec. 25. Scripture: Luke 2:1-20; Matthew 2:1-11. Suggested hymns: 96, 98, 100, 102, 106, *The Methodist Hymnal*.

**I**N IMAGINATION we ask various people to tell us what Christmas is. The littlest one may say it is evergreen trees, bright ornaments, flashing tinsel, glittering angels, and electric lights; or that it is Santa Claus with toys and gifts for everyone.

It is helpful to trace the origin of these customs and traditions as they have been contributed by people of many ages and lands. Some say it is Christmas greetings, poetry, stories, drama, art, and carols. One may wish to select a few greeting card sentiments, poems, old and new, and to review some of the legends and to study the origin of some of the more familiar carols.

Christmas really is something beyond all these symbols. It is the time for celebrating that great divine event when God came to us in the form of a little child that we might know the length and breadth and depth of his love. It is a time when we take into our hearts this boundless love which seeks to transform all of life and set our hearts to singing, our souls at peace, and our lives to devoted service that his kingdom of love may dwell upon all the earth for the blessing of all mankind.

**Preparation for Life.** Dec. 27 (Student Recognition Day). Text: 2 Timothy 2:15. Scripture: Matthew 7:21-29. Suggested hymns: 358, 268, 479, *The Methodist Hymnal*.

THE PILOTS who guide large ships through narrow channels of the St. Lawrence are the sons and grandsons of men who have done this work for generations. The position is inherited, but only after the younger man has proved his ability. It is kept only as the men go out on the river each spring to learn the changes which have been made by the

winter's ice that the future course may be set. Preparation thus involves a living relationship with the past, the present, and the future.

Preparation for life involves these three links with life. Academic training, which includes gaining an appreciation for our heritage and an understanding of the enduring values of life as well as acquiring skills to be employed by the mind and hands, is imperative.

Equally important and determinative is the resolve on the part of all to develop those qualities of character which will enable one to meet life on its highest terms. Because this is no easier than gaining a working knowledge of the practical sciences, demanding study, reflection, experimentation, and application, it should appeal to those who are eager for adventurous living. Here is life's greatest challenge.

Our age has power, but lacks peace; has bombs, but lacks beliefs; has jets, but lacks justice; has strength, but lacks security; has masters of logistics, but lacks masters of love. We believe these deficiencies are not the will of God. They can be overcome by those who become spiritually receptive and seize every opportunity to show a constant growing edge which is sensitive to the intangible realities. Building upon the firm founda-

tion laid by Jesus Christ, we will be as those who build their houses on rock—enabled to withstand the pressures of the dust stirred up by the marching legions of progress.

**To Be Continued.** Dec. 31 (Watch Night). Text: II Timothy 3:14. Scripture: Ephesians 6. Suggested hymns: 60, 533, 324, *The Methodist Hymnal*.

HOW DO YOU feel when you come to the bottom of a page in a magazine and read, "To be continued"? Some may feel frustrated, while others rejoice that there is more to come. At year's end we should give thanks that the story of mankind is not complete—that it is to be continued. It is not enough, however, just to have time continue on; we are challenged to make fresh resolves to continue to grow toward fulfillment. And we must grow one way or another. There is no standing still.

Paul told Timothy, "... continue in what you have learned and have firmly believed. . . ." (II Tim. 3:14a). Continue to build up the mind with truth, continue toward emotional maturity, continue to extend the limits of your concerns for the things of Christ, continue to grow spiritually.

We become like that to which we give our attention and ourselves. Watch Night is a time for taking inventory of our mental, emotional, social, and spiritual stores, and dedicating ourselves to that which we would like to see continue into the next year's life.

Jesus told his disciples, *As the Father has loved me, so have I loved you; abide in my love.* (John 15:9). As we enter the new year we are called to deeper consecration to that eternal love which continues to strengthen and bless us. The sacrament of Holy Communion serves to bind us closer to him who will help us to grow into his likeness—the likeness of the Father.

**Retrospect and Prospect.** Jan. 3. Text: Phil. 3:13. Scripture: Phil. 3:13, 14; 4:4-13. Suggested hymns: 4, 244, 280, *The Methodist Hymnal*.

WHILE CLIMBING a mountain there often comes the moment when one may look back upon the rugged trail, recall its difficulties and, anticipating similar struggles, declare, "This is as far as I choose to go; others may wish to climb higher, but knowing what I do about this trail and my own resources, the prospect of another plateau is too foreboding." Some, aware of the struggles of life and weary from the climb, may be tempted to be reluctant and pessimistic as they stand at the threshold of a new year.

We need to be stirred to a fresh awareness of the wonderful resources which wait to serve those who will lay hold upon them. True, mountain climbing depends on putting one foot ahead of the other, reaching for one shrub or rock

## Special Days

The color throughout Christmastide, including Christmas Day, is white. This is the season of the Nativity.

Dec. 25—Christmas Day

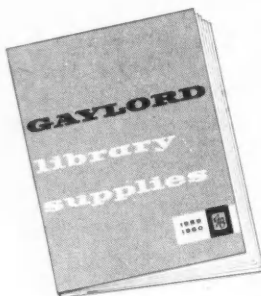
Dec. 27—Student Recognition Day

Dec. 31—Watch Night

Jan. 4-11—Universal Week of Prayer

Jan. 5—Epiphany Eve





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projection and pulling one's self forward and upward, stumbling and picking one's self up, straining hitherto unemployed muscles, taxing corners of the lungs not often used. And life requires reaching for anchors of faith, handles of hope, and rocks of love on which to plant our feet on higher ground each day. The secret is found in that quality of the human spirit which responds to a challenge and reveals that man is capable of outwitting and overcoming the obstacles and adversaries of life.

Christians take their cue from their spiritual mentors, and "... forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." (Phil 3:13b, 14).

**Train for the Spiritual Life.** Jan. 10, (Conclusion of Universal Week of Prayer). Text: I Thess. 17. Scripture: I Thess. 5. Suggested hymns: 393, 339, 300, *The Methodist Hymnal*.

AN ELECTRICAL appliance only fulfills its purpose when it is attached to the source of power and the switch is turned on. People cannot expect to really live and accomplish worth-while goals unless they are linked with God. Prayer is the lifeline by means of which two-way communication can take place between God and man. Frederick W. Robertson in *Treasury of the Christian Faith* (Assoc. Press, out of print) said, "The Divine Wisdom has given us prayer, not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as means whereby we become strong to meet it."

Every individual has to learn for himself the techniques of prayer as surely as he must learn for himself the techniques of art or music. While there is a native ability to do some drawing or to sing, only repeated effort, practice, study, and creative self-criticism promote proficiency in these arts. Likewise man is said to have an instinctive urge to pray, but here, too, he must be willing to undertake training if he is to develop the spiritual life, just as he would train for any creative accomplishment.

To match its secularism, this generation has received a wealth of information about the meaning and method of prayer. George A. Buttrick's two volumes, *Prayer* (Abingdon Press, \$3.50), and *So We Believe So We Pray* (Abingdon Press, \$2.75), Lynn J. Radcliff's *Making Prayer Real* (Abingdon Press, \$3), and *Strengthening the Spiritual Life*, by Nels F. S. Ferré (Harper & Bros., \$1.25), are books which will prove helpful. Encourage use of daily devotional materials, such as *The Upper Room*. Provide the congregation with *The Sanctuary*, the devotional booklet for Lent written by Charles M. Crowe (Methodist Publishing House \$4.95).



# Books

## of interest to pastors

**Horizons of Christian Community**, by Paul S. Minear. Bethany Press, 127 pp., \$2.75.

**Reviewer:** EDMUND HEINSOHN, is minister emeritus, The University Methodist Church, Austin, Tex.

As pastors we are again and again calling on our people to "Let the Church Be the Church." These have become hollow words because of the limited horizons in our own thinking concerning the Church. This situation the author tries to help us correct.

In the light of the New Testament dimensions of the Church we come into a new appreciation of the unity of the Church and of the relationship between the church at Grover's Corners and the Universal Church—and of the importance of each to the other.

To glimpse the larger and farther horizons of the Church the author has recourse to both mythology and typology, and he uses both mythological and typological thinking. His method is a wholesome arrest of an excessive demythologizing of the Christian faith and an intelligent return to seeing the larger substance back of particular historical events. At this point the author makes contributions of tremendous value.

Insights such as the following, into the nature and character of the Church, should whet the appetite of every preacher: "The act of faith liberates it from anxieties of impending catastrophes and from unknown possibilities. The act of expectancy tears it loose from preoccupation with the past, from the stingy clutch of dead traditions. The act of trust gives it the courage to accept itself, to forget itself, to spend itself."

**You Can Preach**, by G. Ray Jordan, 256 pp., \$1.75; **Pastoral Problems**, by W. B. Riley, 192 pp., \$1.50; **A Minister's Obstacles**, by Ralph G. Turnbull, 159 pp., \$1.25; **Keeping Your Church in the News**, by W. Austin Brodie, 125 pp., \$1.25. All published by Fleming H. Revell Co. (paper).

**Reviewer:** JAMES TILDEN BROWNING, pastor, Trinity Methodist Church, Bluefield, W.Va.

G. Ray Jordan knows the technique, the rules, the science of the art of preaching, and he does not neglect these in setting forth the qualities of a good ser-

mon. What he does in *You Can Preach* (and every preacher needs to remember this) is to lift the sermon into another dimension beyond "good and clever speech making."

This book should be read by every young man entering the ministry, and those who have traveled the road of a mature ministry also will find inspiration.

It is replete with illustrations, quotes, and stories which preachers will find helpful and usable.

The title of the second book, *Pastoral Problems*, is misleading, unless one is inclined to view the pastoral ministry as being one endless problem. The book actually deals with the work of a pastor, covering nearly every phase of the pastor's activities and of his special relationships.

Almost any preacher will find much general help in the book, but Baptists will find it especially helpful in its dealings with the ritual services of the church. An Episcopalian would find little in the suggestions for an "orderly" baptismal service by immersion, but it would be helpful for pastors of churches who use this mode of baptism. This same observation can apply to other subjects dealt with by author W. B. Riley.

Each chapter has a biblical basis, and a vein of humor here and there brightens its pages.

Truly, the greatest battlefield in the world is the human soul. There is a constant battle between the baser self and the better self, and the minister is no exception. The obstacles which keep a man from a rich and fruitful ministry are not low salaries, contentious laymen, and a corrupt society. The real obstacles are the invisible workings within a man's life—jealousy, pride, covetousness, and a lack of devotion and urgency. The minister who fails in his high calling is usually the victim of an inside job.

It is with these hidden dangers that Ralph G. Turnbull deals in *A Minister's Obstacles*. He presents his subject in a gentle and sympathetic manner, and points the minister to the everlasting source of escape—the power and leadership of the spirit of God. One of the results from reading this book will be to send the average minister to the altar to confess and seek renewal of his own spiritual life.

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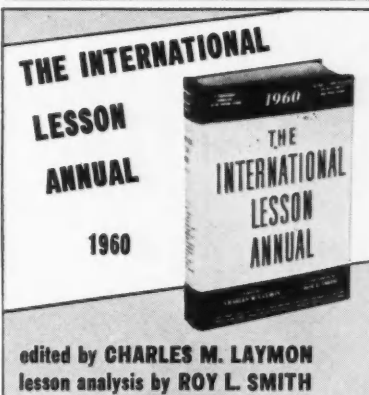
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a newspaper man and teacher of journalism, W. Austin Brodie knows what news is from the standpoint of the church. In fifteen chapters, *Keeping Your Church in the News* covers as many subjects. The director of publicity for a church will find helpful directions in both the mechanics of the art and in wise human relationships with the press.

If the book appears to be a bit technical and tedious in spots, the reader must remember that this is a book on know-how.

Mr. Brodie's purpose is to help and to encourage churches to have a planned and purposeful publicity program.

**The Church as Employer, Money Raiser, and Investor**, by F. Ernest Johnson and J. Emory Ackerman. Harper & Bros., 184 pp., \$4.

Reviewer: **SHELTON M. JOHNSON**, pastor, Wesley Methodist Church, New Haven, Conn.

This book is the tenth to be issued, in the now well-known series of the National Council of Churches, on ethics and economics in society. The authors propose an examination of the economic practices of Protestant church administrations in the light of the ethical pronouncements these churches have made for the guidance of the economic conduct of others.

The three areas of activity indicated in the title are considered with an effort not to find answers to ethical dilemmas, but "to ask the right questions, to raise the significant issues, to present essential data, and to afford some assistance to concerned persons by way of analysis."

The book accomplishes its purpose, but with some important limitations. A great deal of numerical data are presented on the remuneration of church workers (primarily ministers) but most of these facts seem more interesting to our natural curiosity than essential to the significant issues.

By contrast almost no data is given on money raising and investment practices; reference is made to a variety of sources, but material presented is limited quotations from vaguely identified respondents, and these quotations are imbedded in the context of the authors' discussion.

The discussion is helpful. Many questions which daily trouble thoughtful ministers and laymen, and a few new questions, are raised in a manner to encourage calm exploration. "To what extent does the compensation provided for the minister occasion sacrifices by his family that are imposed rather than voluntarily assumed?" Should church fund investors define risk in wholly impersonal, "strictly business" terms, or should they speak in terms of redemptive as well as earning purposes?

Stewardship is considered as an issue

of privileged responsibility rather than a dutiful burden. Yet the tone of the book is one of reluctant judgment of the churches' economic practices, more sobering than inspiring. The impelling power of redemptive purpose is hinted, but left for the reader to develop.

Most pastors should find this book of real value in helping laymen, particularly financial church officers, to explore the ethical issues of decisions they must make as stewards of the Master's business.

**The Creative Years**, by Reuel L. Howe. Seabury Press, 239 pp., \$3.50.

An outstanding counselor on personal relations draws on knowledge from the social and medical sciences, and on the insights of basic Gospel teaching, to present a mature faith for adult life. Here is a vital, highly readable book that will help us make the middle years the most creative and rewarding—the fullest years of our lives.

**Spirit, Son and Father**, by Henry P. Van Dusen. Scribner's, 180 pp., \$3.50.

The author attempts to establish the relationship of the Trinity as a one—not of separation, but of interdependence, and he offers a convincing explanation of the Godhead.

**John Calvin's Tracts and Treatises** (three volumes), edited by Thomas F. Torrance. Eerdmans, 1,465 pp., \$15.

The fact that Calvin is the father of modern theology, and especially the neo-Reformation theologies of our day, can hardly be denied. And present-day scholars are fortunate to have the theologically minded Prof. Thomas F. Torrance as the editor of this monumental work. The volumes deal with the great issues between the Church of the Reformation and the Roman Church, the doctrine and worship of the Church, and the main principles that grew out of the Reformation.

**The Halting Kingdom: Christianity and the African Revolution**, by John and Rena Karefa-Smart. Friendship Press, 86 pp., \$1.

Here is the challenge Africa offers to the whole concept of the kingdom of God and the Christian mission. The Negro in Africa and America presents the supreme crisis in the life of the church. He confronts us with the fateful decision either for an inclusive fellowship that shall make possible the forward movement of the Church, or if we choose an abortive fellowship that stops short of including the Negro, then the Kingdom may halt, if not permanently, at least too long to redeem our troubled world in this present hour.

# OPEN

# Forum

## LETTERS TO THE EDITORS

### General Conference Predictions

EDITOR: From my own observations and discussions with many across the nation, I think that your predictions [*What Will the General Conference Do?* Sept. p. 10] are close to the mark, as of now. I wish it were not so at certain points. But I think it is a candid and objective statement.

BYRON STROH

Fort Wayne District  
Fort Wayne, Ind.

EDITOR: Personally, I am alarmed by discussion that seems to suggest a General Conference to include all members of the Jurisdictional Conferences.

As it now exists the General Conference is more of a convention than a deliberative body. Size is a real deterrent to thoughtful action.

ASBURY SMITH

First Methodist Church  
Hyattsville, Md.

*Size suggested to the Commission to Study the Jurisdictional System is 900-1400.*—Eds.

### What Can General Conference Do?

EDITOR: William H. Cheeseman's letter ["A Layman on Worship," Sept., p. 127] raises some serious questions:

Is our General Conference an assembly of God-fearing, God-loving people who, in the spirit of Christian brotherhood, are seeking ways by which Christ's kingdom may be advanced and his name honored by the people called Methodists? If so, why should it be necessary to bring "every possible pressure to bear" to get a certain piece of legislation passed? Would it not be wiser to seek, through prayer, the will of God?

H. E. BAKER

First Methodist Church  
Murfreesboro, Tenn.

### Self-Service Communion

EDITOR: Clarence Seidenspinner's *Straight Thinking on Worship* [July, p. 31] condemns "self-service" Communion, using the argument from tradition. His other reasons do not seem adequate.

For example, the rubric he quotes from the *Discipline* is the one for the second order of Communion. The phrase "into their hands" does not appear in the first order. Moreover, strict observance of the rubrics could eliminate altogether the

service of the Communion in the pews.

Theologically, there is considerable difficulty with the idea that God can only consecrate the elements which the pastor can touch or which he is facing. Perhaps a different position might make this clearer to the people, but God's power is not limited by either direction or distance. . . .

JOHN L. DUNHAM

Trinity Methodist Church  
Columbus, Ohio

### Freedom in the Pulpit

EDITOR: Many thanks for the editorial *Whose Voice in the Pulpit?* [Aug. p. 5] calling attention to a really serious situation throughout the land. The pressures have been particularly strong in certain places—and we all feel for the brotherhood of our ministry.

PAUL A. DUFFEY

Dexter Avenue Methodist Church  
Montgomery, Ala.

EDITOR: There is some stifling of free expression, even without any overt attempt. Every pastor is sensitive to his people's feelings, and he may delude himself into thinking he is tactful when he is really dodging a legitimate responsibility for prophetic pulpit work. Every pastor must be sure he is speaking his honest convictions.

For me, it's amazing how much more effective it is to insert a sentence or two on some great social issue—like integration—than to devote a whole message to the subject.

We do have muzzling of free expression in the pulpit, but I believe Methodist pastors will have little to do with such.

MELVIN MATHIS

Morse, Tex.

*While we are confident that the editorial viewpoint stands up as valid, we feel bound to give the fuller context of the quoted statement, as now available to us. Rev. Frank C. King, commission chairman, spoke to both minister and congregation as follows:*

*"His responsibility has been to speak, and yours has been to follow. The time has now come when what has been the voice of the pulpit should also become the voice of the people of the church as a whole—a strengthening of the sense of divine mission to all groups. . . ."*

*The commission felt this had not been accomplished.*—Eds.



## Especially for the Minister

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by G. CURTIS JONES, pastor, Union Avenue Christian Church, St. Louis. 21 outstanding sermons on special events. Topic-finding section lists Scripture passages according to occasion. "Helpful to preachers who wish to get a text, then make their own sermons."—Albea Godbold, Dist. Supt., St. Louis Conference, The Methodist Church. \$3.50

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by CHARLES F. KEMP. Career guidebook for young people and their counselors. Explains problems of choosing schools and courses of study, values of field work, when to begin preaching. \$1.50

From the publisher of: *Space, Atoms, and God*, by Jack Finegan, \$3.00; *No South or North*, by Roger H. Crook, \$2.50; *Greater Men and Women of the Bible*, by Will Sessions, \$3.50

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# NEWS and trends

## IMC Aids Minister Training in Younger Church Areas

Minister training for younger churches will be spurred by the International Missionary Council in a new ecumenical venture launched in New York with a \$2 million gift of John D. Rockefeller, Jr.

Another \$2 million came from the Methodist and eight other U.S. mission boards, and from other countries and churches.

This IMC Theological Education Fund will benefit the ministry in Africa, Asia, Latin America, and the Southwest Pacific. According to the Rev. Charles W. Ranson, its director, it will be administered by a 13-country committee, with operational detail shaped by local church committees.

Three-fourths of the money is for direct grants to 20 major institutional developments, the rest for better libraries and textbooks. In one case, \$100,000 went for a theology faculty for French-speaking Africa. A strong group of churches, said Mr. Ranson, raised about one third of initial costs, and assumed full maintenance. The Fund is giving \$10,000 for library books.

Another grant of \$75,000 went to re-establish Trinity Theological College, Kumasi, with local contributions of \$5 against each \$3 from the Fund.

Both plans are designed for closer linking of minister training with university life and standards.

Some 200 theological schools in younger church areas will get \$300,000 for library improvement, added Mr. Ranson.

## Proposes Working Goal to Improve the Rural Church

What are the working goals of The Methodist Church to build town and country Methodism? What broad outlines of constructive proposals should the Church follow to reverse trends of the past decade?

These are questions posed by Dr. Earl D. C. Brewer of Candler School of Theology in *Up Ahead for Methodism*, published by the Department of Town and Country of the Division of National Missions.

His proposals constitute no direct criticism of the present strategy of Methodism, rather they call for rethinking by members of approaches to the bases of charge or parish information.

"Basically," he writes, "this problem is viewed as one of arranging town and country parishes so as to provide the best possible ministry to all town and country people.

"... depth of discipleship, rather than density of membership, should be the criterion of adequacy in church programs. . . . Constructive proposals . . . should seek to achieve these working goals:

"1. Parish arrangements under which every town and country Methodist member will be under care and leadership of a fully trained and ordained effective minister.

"2. Town and Country parish arrangements to give every town and country minister a decent salary.

"3. To provide every Methodist minister with a full work load, and challenging opportunities for growth.

"4. To adjust parish arrangements to specific conditions after careful study of each local situation.

"5. Town and country people to have as good a program and Christian opportunity as that in any Methodist parish.

"6. Retain Methodism's considerable strength in town and country and develop an even stronger spiritual force in years ahead."

A reduction in the number of charges would mean an increase in their quality, Dr. Brewer predicts, suggesting charges of 400 to 500 members and salaries of

\$4,000 a year, plus parsonages, as bare minimums.

Dr. Brewer asks:

"Does Methodism really believe (1) that every member . . . has the right to be under the care and supervision of a fully trained and ordained Methodist minister and the obligation to support his church with time, talent, and treasure; and (2) that every Methodist minister has the right to a decent income and the obligation to serve his church with his full time, training, and talents?"

## Seek Stronger Program in Effort to Curb Film Trash

Rising emphasis on sex and violence in motion pictures should be met with a stronger Protestant program, claims the West Coast Office of National Council of Churches' Broadcast and Film Commission. Methodist Bishop Gerald Kennedy is its executive committee chairman.

Other segments of BFC prefer a more cautious course, and the commission is holding off-the-record talks on the West Coast Office's liaison work with the film industry and the direction Protestant action might take. NCC's General Board will review the matter soon.

NCC and BFC executives are torn between traditional opposition to banning films, yet acknowledge the abundance of trash from Hollywood.

Said Bishop Kennedy, "We believe re-



1959's Upper Room Award for service to World Christian fellowship is made in Baltimore to Bishop G. Bromley Oxnam by Editor J. Manning Potts of Nashville. It hails the long and distinguished career of the Bishop in the ecumenical movement.



sponsible heads of the industry in Hollywood decry the deterioration of movie morals as much as we . . . that American public opinion is overwhelmingly in favor of films that are decent and representative of our way of life. We are asking the NCC as the voice of Protestantism to make this clear to all Hollywood producers."

Methodism's TRAFCO is seeking World Service funds for a west coast office to co-operate with the BFC. Harry C. Spencer, TRAFCO general secretary, stated:

"It seems evident that the film industry, faced with loss of income due to television, has tried to find some way of making its pictures a success. . . If I thought they are now the sincere work of earnest artists who desired only to express great truths and present deeply moving dramatic situations to the public, I might consider some of the methods justified. However, one cannot but suspect that the motive is in the main financial instead of artistic, or a search for a higher morality."

The six-year-old BFC West Coast Office is now known to many top studios and producers. Ten scripts that it found offensive among 30 reviewed in two years, were never produced. George Heimrich, head of the office, has charged that:

- Films are overloaded with sex and violence for their own sake.
- The industry's own Motion Picture Production Code has broken down.
- Hollywood's brand of sex and violence gives the U.S. a black eye abroad, furnishes grist for Communist propaganda.

## Religion—'Failure on TV'

"Modern religion has forgotten its need for creative poets and prophets," says John E. McMillin, executive editor of *Sponsor*, a weekly television magazine.

In a Laymen's Sunday address in New York, he warned that it has "fallen flat on its face" in using television, and the "intellectual fuzziness and creative sterility" in many churches has been exposed.

Religion seems to have turned its back on those who might restate, refresh, and revitalize its faith, he added.

## Ponder Problems, Work of D.S.

Back in 1908, a Wisconsin conference was changing the title of preaching elder to district superintendent. Bishop Neeley was against it.

"Ashland District—James Irish, Section Boss" he read in announcing new appointments.

Section boss or not, the Methodist superintendency got a good going-over when 40 of them in North Central Jurisdiction met at Garrett Biblical Institute. Whether a D.S. lets administrative duties

get in the way of his real work, has too many meetings and membership on too many boards—these and other pressing questions were debated.

They heard results of a nationwide survey by Dr. Murray Leiffer of the Garrett faculty, made among bishops, general board chairmen, pastors, laymen, and others on their conception of the job of the D.S.

## Yes, Religion Can Be Taught

There is no constitutional bar to religion as a major area of study in public universities, says Dr. Lewis Webster Jones, president of the National Conference of Christians and Jews.

The principle of separation of church and state has been misunderstood as a total hands-off requirement, he said. The case of the colleges is quite different, as attendance is voluntary, and there is choice of subjects. They are intimidated, claims Dr. Jones, not by the tiny minority of anti-religionists, but by the sincerely religious groups among the supporting communities.

## Disturbing News About Red China and Methodism

What has happened to the Methodist Church in China since the Communists seized power in 1949?

By 1951 most missionaries had been forced out and a bamboo curtain erected, cutting off news of the church's 102,693 members, their 487 Chinese pastors, 214 supply pastors, 239 Bible women, and 4 bishops. [*See News items, December 1958, page 98, and March, 1959, page 89; also, Why Christianity Stays in China, October 15, 1959, page 7.*]

Only the fate of the bishops is certain, reports the Rev. Francis P. Jones, once director of the Nanking Theological Seminary, but now at Drew University.

Bishop Carleton Lacy died under house arrest in 1951; Bishop Ralph Ward, once a prisoner of the Japanese, went to Hong Kong where he died in 1958; Bishop W. Y. Chen spent five years in prison and is restricted from any church work; Bishop Z. T. Kaung worked until his death in 1958.

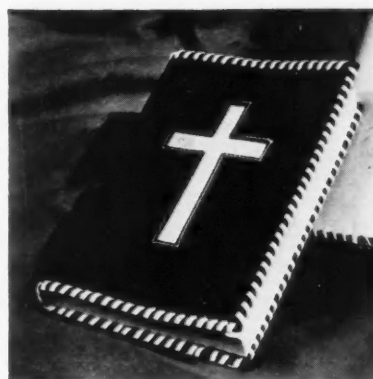
But what of the 102,693 members? Many recanted under Communist pressure (a reliable estimate says 40 per cent of all Protestants did so), but later membership began increasing and now may be as much as 75 per cent of the 1950 strength.

Since 1958 Protestantism has had difficulty because of Red laws forcing church workers to do manual labor, and Protestant denominations to unite.

Reports say pastors give from 20 to 100 per cent of their time to manual labor and unification closed scores of churches. Peking now has only 4 as against 65 several years ago; Shanghai 23

## IMPROVING YOUR CHURCH

### A Rewarding Craft Project



CHURCH school classes observing Universal Bible Sunday will enjoy this different craft project. The items can be made as a preparation for the observance, or as gifts.

These are handsome genuine leather covers that students can make for pocket-size editions of the New Testament.

The covers come in inexpensive kit form, with all materials and instructions and a New Testament. The project may be as easy as lacing up the edges of the covers, or as challenging as creating and executing one's own tooled cover design.

Included in the pocket-size *King James Version* of the New Testament are a complete index, pronunciation guide, maps, and the Book of Psalms. The books have hard covers and pages edged in red.

There is a choice of two kits. One contains a black, smooth leather cover with an underlaid white cross and white lacing. The cover is 3 3/4 x 5 3/8 and requires only lacing.

The second kit is built around a more ambitious project that will interest older children and adults. This kit contains materials and instructions for tooling, dyeing, and lacing a natural leather cover. A cover-design pattern is provided, but students may be encouraged to create their own meaningful designs. The cover is 3 3/4 x 5 1/4.

The prices of the kits are quite low, and classes may want to order them in quantities. The kits would also be suitable for vacation Bible school projects next summer.

For further information about these items write Improving Your Church, Item 119, Christian Advocate, 740 N. Rush St., Chicago 11, Ill.



## The Prophet Motive

The "Prophet Motive" is the fixed star by which the Fund has steered its course. Dominated by this idea for 200 years, the Fund begins its third century, confident in the soundness of such a program. "What is good for the prophet, is good for the Fund"—this is the way this distinguished institution has thought.

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against more than 200. Unused church property is "voluntarily donated" to the government. One such casualty appears to be Moore Memorial Methodist Church, whose lighted cross once brightened the Shanghai skyline.

While there is no longer a Methodist Conference in Communist China, Mr. Jones writes, "Methodist pastors and laymen are still carrying on, under difficulties, in the united Chinese Christian Church. . . . I am confident their faith and devotions will keep them true to the Gospel of Jesus Christ."

### Methodists—Good Preachers

Dr. Ralph W. Sockman of New York, Dr. Leslie Weatherhead, London, and Bishop Gerald Kennedy are among 10 Methodist ministers quoted in a new edition, Vol. VII, of the book *Best Sermons*. Compiled by Dr. G. Paul Butler, religion and book editor of the New York *Daily Mirror*, it has 42 sermons out of 7,785 considered from among 10 Protestant denominations.

Other Methodists are: Prof. Thomas S. Kepler, Oberlin College, Prof. Paul W. Hoon, Union Theological Seminary, Prof. Lawrence E. Toombs, Drew University, and Dr. Russell J. Humbert, DePauw University president.

Still others are Dr. L. E. Holmgren, American Bible Society; Chaplain C. L. Carpenter, U.S. Air Force Academy; and the Rev. William O. Byrd, First Methodist Church, Pine Bluff Ark.

## deaths . . .

HAYS P. ARCHERD, retired member Minnesota Conference.

J. FRANK BLACKBURN, member North Texas Conference, September 6.

J. G. BOARD, missionary and director Pinson College, Camaguey, Cuba, October 3.

T. J. BOWIE, member North Mississippi Conference, August 25.

CALEB L. BROWNING, the senior member of Southwest Texas Conference, June 22.

T. H. BROWNING, retired member North Texas Conference, October 1.

MRS. E. H. COBURN, wife of pastor at Electra, Texas, August 26.

MRS. JAMES HERBERT DURAND, wife of former member Rock River Conference, September 28.

MRS. HARRY FARMER, wife of former missionary and secretary for Latin American work, in September.

J. MARK GUINN, retired member North Mississippi Conference, September 8.

MRS. CHARLES H. HARDIE, retired secretary Woman's Division and widow of well-known Brooklyn, N.Y. churchman, October 11.

W. M. HAYWOOD, North Georgia Conference.

MRS. EVALINE M. HOWES, widow of Frank Howes, in whose memory she donated Garrett Biblical Institute's Howes chapel, September 29.

R. H. HUGGINS, retired member Tennessee Conference, August 21.

HENRY M. HURST, retired member North Alabama Conference, September 22.

JOHN G. JOHNSON, retired member N. Mississippi Conference, September 30.

GORDON C. KING, South Georgia Conference.

MRS. JOHN LANGE, widow of member New York Conference, September 28.

JAMES C. LAWBURGH, retired member North Indiana Conference.

JOSEPH J. SHARE, retired member North Iowa Conference, September 23.

S. B. PORTS, retired member N. Mississippi Conference, October 4.

ERIC P. SWAN, retired member Rock River Conference, October 8.

M. A. THOMPSON, retired member North Alabama Conference, September 12.

LAWRENCE C. UPTON, member Texas Conference.

JOHN WALKER, member Minnesota Conference, September 14.

JOHN G. WIRE, member Indiana Conference.

## Protestants Make Strides in Latin America

Indications are that the Roman Catholic "solid front" in Latin America is undergoing stresses and strains under the impact of Protestantism.

Large segments of the booming population, while listed statistically as Catholic, actually have no religious ties, and missionary groups are making progress among them. Methodist Bishop Sante Uberto Barbieri of Buenos Aires estimates that more than 100,000,000 are unreached by the Roman Church.

In October, a vital step came in the forming of a new group to promote Protestant evangelism by radio and television. Significantly, it took place in Colombia, the one country in which Protestants cannot get on the radio at all.

The group will be known as *Difusiones Interamericanas*. The meeting was reported by *Lavos Catolica* which listed the leaders' names in bold type, called their followers heretics and Yankees. Actually, many are Latin Americans.

The Methodist Board of Missions was represented by Roy S. Smyres, whose work is to promote Advance Specials in the U.S. He sees three main deterrents to the spread of Protestantism in Latin America. They are: Lack of integrity in government and the restrictive laws which govern all Protestant activity; small groups of power elite who work hand in glove with the Church and the government; and the deep-rooted hold that Catholicism has on culture, education, and business.

Most anti-Protestant incidents and persecution, however, are confined to rural rather than urban areas, he said, where the Catholics cannot as easily pressure the Protestants. Colombia has about 100,000 Protestants, who work and worship under the most difficult conditions existent in Latin America.

Mr. Smyres feels that church leaders in the U.S. have new interest in Latin America as ancient ethnic faiths begin to adopt Christianity, and the Roman Catholic Church begins to wake up.

In 1960 several important church meetings will be held there, some of them for the first time. The 10th Baptist World Congress will be in Rio de Janeiro, the Union of Latin American Evangelical Youth in Mexico City, and the fourth Latin American Lutheran Congress at a site still to be chosen.

One "first" is the World Council of Churches Executive Committee meeting set for February in Buenos Aires. The World Council and the Committee of the Churches on International Affairs has been watching Colombia closely.

The World Presbyterian Alliance, meeting in Sao Paulo in 1958, was addressed by Brazil's president, first to take part in a Protestant service.

## news digest

**CATHOLIC RSV?** A Roman Catholic edition of *Revised Standard Version of the Bible* is proposed by Benedictine Fathers Bernard Orchard and Edmund Flood, to further Christian unity. Less than 20 textual changes would be needed, they said.

**DENY SHERWOOD APPEAL.** Plea to review the contempt conviction of Orion Sherwood, 29, was refused by the Supreme Court. He is a Methodist and one of five men who sought to sail the ketch *Golden Rule* into restricted Pacific areas near bomb tests in 1958.

**FAITH FOR LIFE.** Christian faith should be taught so as to help children use it in every part of their lives and grapple with their problems, says Dr. Gerald Knoff of the National Council of Churches Division of Christian Education.

**TAX ON 'SOCIALS.'** Receipts from dinners and socials given by religious and charitable groups in Ohio are taxable under new state ruling. License must be obtained, even though the event is held only once a year.

**ASK REFUGEE AID.** Many Australian churchmen have joined noted political figures in a national appeal for \$1.5 million for World Refugee Year. Methodist pastor W. J. Hobbin is chairman.

**STOP DISCRIMINATION.** Wisconsin's Gov. Gaylord Nelson has signed a law prohibiting racial and religious discrimination by firms holding state contracts. It is the first state to enact such legislation.

### Nine Overseas Christians Witnessing to the U.S.

Nine outstanding Christian leaders from overseas are witnessing to the U.S. in a two-month tour which began October 4.

As individuals and groups, they will visit more than 100 places at invitation of the Methodist Boards of Evangelism and Missions, and the Woman's Division of Christian Service. They will witness to their triumphant faith to lead U.S. Methodists toward a great spiritual awakening and deeper devotion to the Gospel.

Mission director is the Rev. Leslie J. Ross of the Board of Evangelism. The overseas visitors are the Rev. Wenceslao O. Bahamonde, pastor of First Methodist Church, Lima, Peru, and a district superintendent; the Rev. Nobuo J. Kusama, pastor of the largest Protestant church in Hakodate, Japan, the Rev. Carlos Gattinoni, pastor of Central Methodist

Church, Buenos Aires, an author, and son of a former bishop; the Rev. Thangadurai Thangaraj, leader in establishing Methodism on the Andaman Islands; and Dr. Akbar Abdul-Haq, president of the Methodist Henry Martyn School of Islamics in India.

Others are Dr. Fidel P. Galang, leading Philippine Methodist minister and district superintendent and translator for the American Bible Society; Miss Sundra Edwards, teacher and director of the hostel at the Raichur, India Methodist Elementary School; the Rev. Kyung Il Mah, general secretary of the Korean Methodist board of evangelism; and the Rev. John Wesley Shungu, Methodist superintendent of Wembo Nyama district, Belgian Congo.

### Set Annual Hymn Sing

Retiring Bishop G. Bromley Oxnam will be honored at the annual Washington, D.C. Methodist Hymn Sing November 22 in Constitution Hall. It will follow the theme *The Church Militant* and will center on his leadership in the church.

The program is being planned by the Negro pastors of the district.

## dates of interest . . .

DECEMBER 27—Student Recognition Sunday.  
DECEMBER 27-JANUARY 1—18th Quadrennial Conference on the Christian World Mission, NCC Commission on Higher Education, Athens, Ohio.  
JANUARY 22-24—Co-ordinating Council, Buck Hill Falls, Pa.  
JANUARY 25—Interboard Commission on Christian Social Relations, Washington, D.C.  
FEBRUARY 8-11—Willson Lectures, Nashville, Tenn., by John Knox of Union Theological Seminary in New York City.  
FEBRUARY 9-12—National Seminar on Temperance Legislation, Washington, D.C.  
FEBRUARY 14—Race Relations Sunday.

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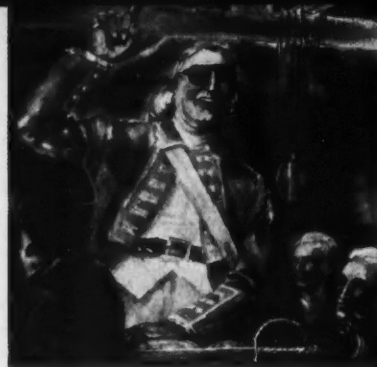


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**1. Christ Church College, Oxford** (July, 1958, page 35) Here Wesley practiced his rigorous, methodical life of work and prayer.

**2. Kingswood School, Bath** (July, 1958, page 36)  
In 1748 Wesley founded this boarding school, attended by miners' sons and others, where he taught and preached.

**3. Wesleys on Ship to America** (September, 1957, page 35)  
On the stormy voyage the frightened Wesleys were deeply impressed with the serenity of Moravian passengers singing hymns. Here Wesley glimpsed the faith he was to find at Aldersgate.

**4. Wesley with the Indians** (September, 1957, page 38) In America Wesley often preached beneath a great oak on St. Simons Island, Georgia—for him, a scene of hope, then disappointment.

**5. City Road Chapel, London** (July, 1958, page 37)  
Burial place of John Wesley, and site of his greatest success.

**6. Captain Webb** (November, 1959, page 29)  
Valiant soldier, devoted convert, fiery evangelist, Webb is given most credit for establishing Methodism in the new world.

**7. Old St. George's, Philadelphia** (June, 1959, page 43)  
Methodists have worshiped here since 1769. It is the oldest continuously Methodist church in America.

**8. Barratt's Chapel, Dover** (November, 1959, page 30)  
Bishop Coke, sent by Wesley, had come to consecrate his American counterpart, Francis Asbury.

**9. Consecration of Asbury** (November, 1959, page 32)  
At the "Christmas Conference" of 1784 the ceremony of "laying on of hands" made Asbury bishop.

**10. Beginning of the Methodist Book Concern** (Nov., 1959, p. 34)  
In 1789 John Dickins, shown consulting his printer, used his own savings to launch what is now The Methodist Publishing House.

**11. Methodists Meet George Washington** (Nov., 1959, page 35)  
On May 29, 1789 Methodist leaders officially pledged the allegiance of the new church to the new nation, the first religious group to do so.

**12. First Church Across the Mississippi** (Nov. 1959, pp. 2, 3)  
Bishop McKendree's visit in 1819 to McKendree Chapel near Cape Girardeau, Mo., marked Methodism's crossing of the Mississippi.

Two-by-two-inch color slides of the eight watercolor paintings in the November 175th Anniversary issue (pages 29-36), plus four historical paintings previously printed in TOGETHER, form an inspirational slide set your church can use for new-member orientation . . . visual aids in the church school . . . family night programs . . . a 175th Anniversary observance (December 27).

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